

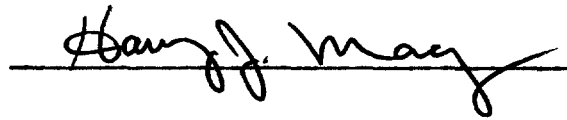
The Philosophy and Therapeutic Approach  
of Dianetics and Scientology; and  
its Value to a Social Worker

An Honors Thesis (ID 499)

by

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CONTENTS

3 PREFACE

PART I: THE EMERGENCE OF DIANETICS AND SCIENTOLOGY

4 INTRODUCTION

5 MY INTEREST . . .

6 L. RON HUBBARD

7 THE DEVELOPMENT OF . . .

PART II: DIANETICS, SCIENTOLOGY, AND SOCIAL WORK

9 A COMPARISON OF AIMS AND VALUES

The Aims of Scientology

The Aim of Dianetics

The Aim of Social Work

The Values of Dianetics, Scientology, and Social Work

12 THE CONCEPT OF SPIRITUALITY

17 THE NATURE OF THE HELPING RELATIONSHIP

PART III: DIANETICS, SCIENTOLOGY, AND EXISTENTIALISM

18 PHILOSOPHICAL CONSIDERATIONS

20 THERAPY VIA DIANETICS AND SCIENTOLOGY

Classification Gradation and Awareness Chart

Dianetic Therapy

Therapy of Scientology

26 THERAPY VIA EXISTENTIALISM

PART IV: THE VALUE OF DIANETICS AND SCIENTOLOGY TO A SOCIAL WORKER

28 CONCLUSION

31 GLOSSARY

33 FOOTNOTES

35 BIBLIOGRAPHY

## PREFACE

Like many sciences and philosophies, the science of Dianetics and the religious philosophy of Scientology have their own nomenclature. When a technical or ambiguous term is used initially, an asterisk (\*) will follow the word. Refer to the glossary on page 31 to find definitions of the terms, which are alphabetically listed. As Ron Hubbard, the founder of Dianetics and Scientology, notes in all of his books: "In studying Scientology be very, very certain you never go past a word you do not fully understand."

Because Scientology is a broad field which came after Dianetics and has much of its basis in Dianetics, the word "Scientology" is sometimes used to encompass both Dianetics and Scientology. At other times it does not include Dianetics. The context in which the word "Scientology" is used should help clarify which meaning is intended.

## PART I: THE EMERGENCE OF DIANETICS AND SCIENTOLOGY

### Introduction

Probably the strangest place an explorer can go is inside. The earth's frontiers are being rapidly gobbled up by the fleet flight of planes, the stars not yet reached. But there still exists a dark unknown which, if a strange horizon for an adventurer, is nevertheless capable of producing some adventures scarcely rivaled.<sup>1</sup>

The above quote is from L. Ron Hubbard's 1950 article titled, "Terra Incognita: The Mind". The quote vividly conveys Hubbard's lifelong fascination with the subject of the human spirit and mind.\* Ron Hubbard has been involved in a vast, original research effort for more than a quarter of a century to find the organizing principles of life, spirit, and mind. He distilled and synthesized a tremendous amount of data, a process which enabled him to discover many new principles about the human spirit and mind.

Hubbard incorporated his findings into a science of the mind which he named "Dianetics"; and later, he developed an applied religious philosophy called "Scientology". Dianetics means "through the soul" (from the Greek words "dia" and "nous") and deals with the individual with relation to his mind. Scientology is the study of knowing how to know and deals with a human being as a spirit separate from his or her mind and body. Dianetics and Scientology are separate subjects: Dianetics addresses the body. Scientology addresses the thetan\*.

"Dianetics is not psychiatry. It is not psycho-analysis. It is not psychology. It is not personal relations. It is not hypnotism. It is a science of the mind."<sup>2</sup> The following is a summary of what Dianetics does:

Dianetics addresses the body. Thus Dianetics is used to knock out and erase illnesses, unwanted sensations, misemotion\*, somatics\*, pain, etc. Dianetics came before Scientology. It disposed of body illness and the difficulties a thetan was having with his body.<sup>3</sup>

"Scientology is an organized body of scientific research knowledge concerning life, life sources and the mind and includes practices that improve the intelligence, state and conduct of persons."<sup>4</sup> While Dianetics deals with the individual with relation to his mind, Scientology deals with the individual as a spirit. Scientology is distinguished from material and nonreligious philosophies which believe human beings are a product of material circumstances.<sup>5</sup>

### My Interest in Dianetics and Scientology

I first learned about Dianetics and Scientology through attending a one-day communication workshop held at The Church of Scientology in Indianapolis. Impressed with the improvement in communication skills which I experienced during the workshop, I decided to take part in a full-length Communication Course which the Church of Scientology offers. For supplementary reading, I was required to buy two books for the course: Dianetics, the Evolution of a Science and Dianetics: The Modern Science of Mental Health, both by Ron Hubbard.

I have continued to be interested in Scientology and Dianetics, because both aim to increase a person's capabilities so that he can realize and better fulfill his true potential. Besides receiving personal benefits, I am interested in obtaining more knowledge of how to help other people cope better and achieve their potential, which is also a major goal of the professional social worker. I am currently completing my Bachelors Degree in Social Work.

Social Workers traditionally have drawn much of their knowledge of human behavior from the science of psychology. The theories and techniques of psychology include many worthwhile discoveries, but they do not have all the answers. If there emerged a science of mental health that included a definite cause for aberration\* and a "fool-proof" treatment, I would want this knowledge

so that I could better understand human behavior and be able to counsel clients successfully. L. Ron Hubbard and millions of Scientologists believe that Dianetics, "the modern science of mental health," does include the cause and "fool-proof" treatment for all types and degrees of mental illness that are not organically caused. The techniques of Dianetics erase the cause of aberration. An axiom of Dianetics is that any person who has studied this science, gained correct understanding of it, and uses the Dianetic technique properly, can successfully and invariably treat all psychosomatic ills and mental illness. Also, Scientology gives the person knowledge of laws which, when applied, increase his survival. With such knowledge, I could become a more effective person and social worker, helping others to be more successful also.

In summary, through studying Dianetics and Scientology, I have hoped to improve my skills in dealing with people and my environment, to better understand interactions between people, and become aware of alternatives not included in social work theory.

As I compared Dianetics, Scientology, and Social Work, I came to the realization that I had studied a lot in social work classes and related classes, but I still did not know what social work is. Included in this paper are the basic underlying values of social work that I became more aware of in the process of putting this paper together.

### L. Ron Hubbard

L. Ron Hubbard, the founder of Dianetics and Scientology, was born March 13, 1911 in Tilden, Nebraska. He lived on his grandfather's cattle ranch in Montana until he rejoined his father at the age of ten. His father's vocation as a commissioned naval officer kept him on the move because of continual change of station. Ron did not get much formal

schooling, but he received an intensive tutorial education from his father. When his father was sent to the Far East, Ron went with him. At age fourteen, he began traveling throughout Asia on his own, instead of going to a "sheltered" school for officer's children. In the course of his travels in Northern China and India, he became very interested in the study of man and was able to learn about "man" from a variety of sources, including Lama priests and "warlike tribesman". Returning to the United States at the age of nineteen, Ron Hubbard entered George Washington University in Washington, D.C.

Besides traveling widely at a young age, Hubbard has been involved in a variety of occupations including reporting for a newspaper, directing movies, leading a motion picture expedition into the South Seas, being a stunt pilot and an aviation writer.

Today, a Founder, Ron Hubbard continues to serve The Church of Scientology in the capacity of consultant while devoting much of his time to writing and research.<sup>6</sup>

#### The Development of Dianetics and Scientology

Ron Hubbard says that there was a definite method underlying his wide-ranging search for knowledge of the nature of the mind and spirit. In a life-time of wandering around many strange things had been observed. Hubbard studied and learned from the medicine men of the Goldi people of Manchuria, the shamans of North Borneo, Sioux medicine men, the cults of Los Angeles, and modern psychology. Attempts were made by Hubbard to find what School or system was workable.<sup>7</sup>

By 1937 his formal researches had begun in earnest. Hubbard's "modus operandi" was to propose a working principle or postulate and check it out to see if it worked. He challenged existing views in the mental health

field with three propositions: (1) "The human mind is capable of resolving the problem of the human mind." In other words, an average human being has the potential to overcome his irrational and unwanted thoughts and actions. Also, the human mind is intelligent enough that a science of the mind can be developed that includes knowledge of how the mind works and how aberration can be overcome. (2) "The human mind is a problem in engineering and all knowledge would surrender to an engineering approach." "Engineering" is defined in the Merriam-Webster Dictionary as meaning the following: "a science by which the properties of matter and sources of energy are made useful to man in structures, machines, and products." In my interpretation, Hubbard contended that, by using knowledge of the properties of matter and sources of energy, one could obtain knowledge of the human mind. This knowledge could be obtained by scientific means, and the application of such knowledge could be called a "technology". (3) "All answers are basically simple." In other words, the main ingredients or fundamental parts of all solutions to problems are not complicated.

An intensive program of study and testing (interrupted by WWII) evolved the fundamental techniques embodied in Dianetics. His book, Dianetics: The Modern Science of Mental Health, was published May 9, 1950. The book became an immediate bestseller and has sold in the millions since then. Dianetics was the first public statement of only a portion of Hubbard's broad spiritual research findings concerning the human mind, spirit, life sources and the interdependence of their phenomena. He had concluded on the basis of observation and experimental data that the mind is only an instrument of a person, who is a spiritual being.<sup>9</sup>

While continuing to perfect the counseling "technology" of Dianetics, Ron Hubbard, after 1950, did more extensive research on the purely spiritual aspects of man. In 1952, he established The Church of Scientology, an applied religious philosophy\*, with Dianetics as a substudy. Scientology rapidly



emerged as a worldwide, pandenominational spiritual movement and Ron Hubbard became involved with administrative responsibilities as Churches of Scientology were organized in most of the Western nations. In 1966 he retired from an active role in organized Scientology in order to devote more time to his further researches, his four children, and his interest in exploration.<sup>10</sup>

## PART II: DIANETICS, SCIENTOLOGY AND SOCIAL WORK

Scientology and Dianetics are very broad systems of knowledge and technology. I am going to focus on one major aspect of Scientology and Dianetics: enhancing the problem-solving capacities of individuals.

Social work is also a broad field which includes focus on enhancing the problem-solving capacities of individuals.

Some of the reasons why I have considered Dianetics and Scientology as aids or alternatives to the helping profession of social work are related to two concerns: 1) the concept of spirituality and 2) the nature of the helping relationship. Before different views of those two areas are examined, it is helpful to look at the similarity of the aims and values of Dianetics, Scientology and Social Work.

### A Comparison of Aims and Values

The Aims of Scientology. The "Aims of Scientology", according to the founder, L. Ron Hubbard, are the following:

A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights and where Man is free to rise to greater heights... We seek only evolution to higher states of being for the individual and for Society... We respect Man and believe he is worthy of help.<sup>11</sup>

### The Aim of Dianetics.

The object of Dianetic therapy is to bring about a "release" or a "clear". A "release" (noun) is an individual from whom major stress and anxiety have been removed by Dianetic therapy.

A "clear" (noun) is an individual who, as a result of Dianetics therapy, has neither active nor potential psychosomatic illness nor aberration.<sup>12</sup>

In other words, the intended result of Dianetic therapy is a "well and happy human being".

The Aim of Social Work. "Social Work" is defined in the 1971 edition of Webster's New World Dictionary as "any activity designed to promote the welfare of the community and the individual, as through counseling agencies, recreation and rehabilitation centers, etc." The aims of Social Work, then, are the welfare of the community and the individual. "Welfare" is defined in Webster's Dictionary as "condition of health, happiness, and prosperity; well-being".

Scientology, Dianetics, and Social Work all have the basic goal of helping people to come closer to achieving their fullest potential.

The Values of Dianetics, Scientology and Social Work. Anne Minahan and Allen Pincus, social work professors, list three values "that underlie the ends and means of the profession of social work".<sup>13</sup> Dianetics and Scientology are also concerned with the values that Minahan and Pincus list.

The first value is that "People should have access to the resources they need to realize their goals and values and alleviate distress".<sup>14</sup> These resources can be tangible, such as money or food, or they can be intangible, such as love or knowledge.<sup>15</sup> Access to such resources is also a value of The Church of Scientology. The many courses that are offered by The Church of Scientology, such as the Communication Course, have the intention of helping people have the intangible resources they need to be happy. Access to tangible resources is increased indirectly: Once a person has more knowledge and awareness of himself and his environment, he will have less problems with tangible resources such as money and will be more successful in handling his environment. Unlike the Church of Scientology, one type of client that social

workers have traditionally served is poor people. Many social workers are concerned with directly providing tangible resources such as food and money to poor people besides indirectly increasing the tangible resources available to people.

The second value given by Minahan and Pincus is the following: "The transactions between people in the course of securing and utilizing resources should enhance their dignity, individuality, and self-determinism."<sup>16</sup> Related to this second value of social work is one of Ron Hubbard's most well-known statements: "Your potentialities are a great deal better than anyone has ever permitted you to believe." Scientologists recognize and emphasize the dignity of a human being. Dianetic therapy and Scientology courses are aimed at increasing a person's self-esteem and self-determinism by removing harmful stress and increasing abilities. Also, Scientology's social reform groups actively survey institutions, noting whether the dignity of people is respected.

Thirdly, "The realization of those values should be the mutual responsibility of the individual and of collective society."<sup>17</sup> The philosophy of Scientology also agrees with the third statement of value. The Church of Scientology has involved itself in social reform since 1950. A concept in the philosophy of Dianetics and Scientology, called the "Eight Dynamics," is a basis for a belief in mutual responsibility of the individual and of the collective society.<sup>18</sup>

The Eight Dynamics are eight urges (drives, impulses) in life. The First Dynamic is the urge toward existence as one's self, and can be called the self dynamic. Here we have individuality expressed fully. The Second Dynamic is the urge toward existence as a sexual activity, and is also called the sex dynamic. The sex dynamic has two divisions: the sexual act itself and the family unit, including the rearing of children. The Third Dynamic is the urge toward existence in groups of individuals. This can be called the group dynam-

ic. The Fourth Dynamic is the urge toward existence as mankind. Whereas the white race would be considered a third dynamic, all the races would be considered the fourth dynamic. This can be called the mankind dynamic. The Fifth Dynamic is the urge toward existence of the animal kingdom. This includes all living things whether vegetable or animal. The Sixth Dynamic is the urge toward existence as the physical universe, and is the universe dynamic. The physical universe is composed of matter, energy, space and time. The Seventh Dynamic is the urge toward existence as or of spirits. Anything spiritual, with or without identity, would come under the heading of the seventh dynamic, also known as the spiritual dynamic. The Eighth Dynamic is the urge toward existence as infinity. This is also identified as the Supreme Being. The science of Scientology does not intrude into the dynamic of the Supreme Being. This can be called the infinity or God dynamic.<sup>19</sup>

The eight dynamics are motives or motivations. Ideally, an individual's actions would increase the survival in all eight dynamics. His actions would not endanger any of the dynamics. For example, the person's actions would not in any way decrease his own survival (First Dynamic), the well-being of his family (Second Dynamic), or the well-being of the school he attends (Third Dynamic). Application of the concept of eight dynamics gives responsibility to each individual not only for his own well-being or survival, but also for the well-being of others. Each individual is responsible in his actions for the survival of all forms of life, including the physical universe.

### The Concept of Spirituality

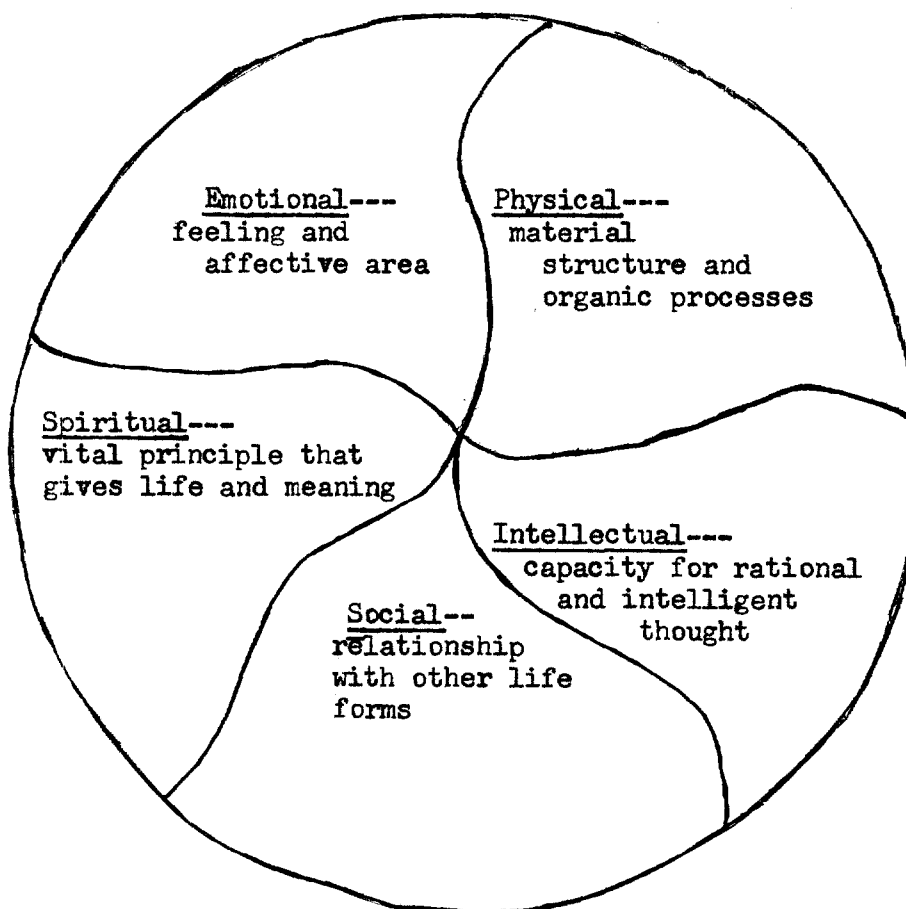
The philosophy of Dianetics and Scientology is in agreement with the three basic values of the Social Work profession. Also, the basic aim of each is similar and can be summarized as the intention of helping people be more able to fulfill their greatest potential. Social Workers and Scientologists have a tremendous challenge, because there are many people who are oppressed, or unable in their present situation to achieve even a small part of their potential.

Since all problems are not solved, perhaps there should be more of a mixing of traditions. Social Work already draws heavily from psychology and sociology. Would the profession of social work and individual social workers be more effective if religious philosophy\* were to be consulted?

A concept that Scientology emphasizes strongly and Social Work largely ignores is the idea that people are spiritual. In Scientology, the Seventh Dynamic or spiritual dynamic is the urge toward existence as or of spirits.

In a social work textbook, Working with People, Naomi Brill divides the person into five vital areas: emotional, physical, intellectual, social, and spiritual. There is continuous, dynamic interaction of the five vital areas. "There is no real and complete understanding of what is happening in one without understanding what is happening in the others."<sup>19</sup> Below is a copy of Brill's diagram of the five vital areas of "Total Man".

TOTAL MAN



Brill defines "spiritual" as "The animating or vital principle which gives life to physical organisms." She states that the origin, function, and expression of this "vital principle" is not totally understood. Yet it is obvious, she says, that there is a spiritual aspect of the physical, social, intellectual, and emotional needs and drives of man.<sup>21</sup>

Over the centuries, organized religion has attempted to provide a medium for expressing these spiritual needs, but unfortunately, particularly in the sectarian aspects, it has tended to compartmentalize rather than unify. To ignore or deny this aspect of man because of our incomplete understanding of it is to deny the totality of man.<sup>22</sup>

In Brill's presentation of the social work profession's view of the relationship between man and the "spiritual," the spiritual is seen as a part of a person's needs and drives. Brill does not recognize a person as a spiritual being. The concept of "spiritual" is related to man in Working with People only in the discussion and diagram of "Total Man." From Brill's definition of "spiritual" as "The vital principle which gives life to the physical organisms," one might deduce that the source of life is more important than the physical or mental attributes that it assumes. In other words, one could deduce that the spiritual is the primary part of a person. However, Brill places a person's spirituality as a part of the person that is equal with his emotional, physical, social, and intellectual aspects.

I noted that Brill writes no chapter dealing with the spiritual aspect of a person. Yet, without understanding of humanity's spirituality, some darkness will also descend on the physical, emotional, social, and intellectual parts of humanity.

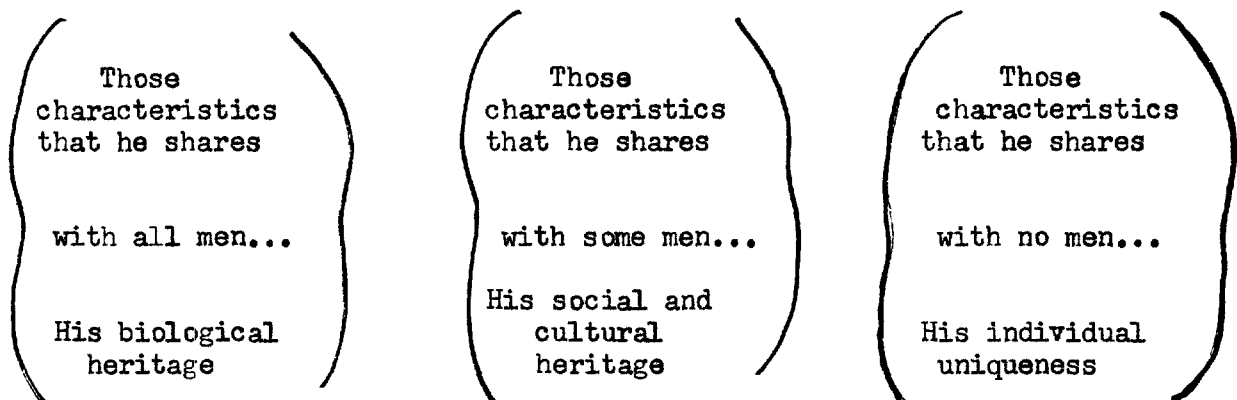
According to the philosophy of Scientology, a person is a spiritual being. Ron Hubbard coined the terms, "Thetan" and "Theta" rather than using the ambiguous terms, "spirit" and "spiritual". "Thetan" originates from the Greek letter, "theta"( $\theta$ ), a traditional symbol for thought or spirit. "The 'thetan' is the

individual himself, not his body, mind or anything else." "Theta" is defined as the following:

(It is) energy peculiar to life or a thetan which acts upon the material in the physical universe and animates it, mobilizes it and changes it; natural creative energy of a thetan which he has free to direct toward survival goals, especially when it manifests itself as high-tone\*, constructive communications.<sup>24</sup>

"Scientology deals with the human spirit ... It is addressed because it has been found through research conducted on the most rigorous scientific basis that the soul or spirit does exist and has the capacity or potential capacity to resolve all problems which affect it, whether physical, mental or spiritual."<sup>25</sup>

On the other hand, it is very unclear where, if anywhere man's spirituality fits into Brill's "Three Faces of Man".<sup>26</sup> She does not include a spiritual "face of man" in her diagram:



"Social work is concerned with and responsive to ontological and ideological issues in man's existence."<sup>27</sup> There needs to be more examination of questions that are intrinsic in the various concepts and goal of the profession.<sup>28</sup> The spirituality of "man" is one question that needs to be further studied.

Scientists differentiate themselves from the field of psychology, a field from which the social work profession draws much of its knowledge.

This is because Scientologists believe that people are spiritual beings, while psychologists, as a group do not. In the view of Scientologists, the profession of psychology often does humanity an injustice by viewing people primarily as stimulus-response organisms or as beings with spiritual fantasies and desires, but not as spiritual beings.

I am not suggesting that social work should become an organized religion, but am pointing out the limits of the philosophy and values that the social work profession has concerning the concept of spirituality.

Since the social work profession considers spirituality to be a "vital area" of the total person, perhaps the profession would be more effective if there were to be more understanding of this area; a spiritual value or belief that is basic might be beneficial. However, in adopting any spiritual value or belief, the social work profession would have to consider whether this would change the functions of social work or the sanctions by the communities or governing bodies. Also, for a spiritual value that is more clear-cut and meaningful to be incorporated into the professional values and/or theory of social work, there would have to be a general agreement among social workers that the belief is a reality.

Because religious beliefs are very diversified in the United States, any affirmative beliefs in religion or religious philosophy have been kept separate from public institutions, where social workers often work. However, it is acceptable in our society for private social service institutions or agencies to be run by religious organizations, and some social workers are employed by such organizations.

In any case, Scientologists and others who believe that people are spiritual should not impose their values on other people, whether clients or associates. While the social work profession does not have a clear-cut concept of spirituality, I believe practitioners can incorporate spiritual or philosophical



beliefs into their personal and professional lives. It is up to the social worker to determine how this incorporation will occur.

### The Nature of the Helping Relationship

As a result of communications between and among people, relationships develop. The helping relationship differs somewhat from other relationships but shares with them the common characteristic of being a dynamic interaction between two or more individuals.<sup>29</sup>

According to Brill, the essential qualities of a helping relationship are the following: accepting, dynamic, emotional, purposeful, honest, and exercise of judgment on the part of the social worker.

The basis of any relationship is acceptance of the individual's right to existence, importance, and value...The dynamic character of relationship demands that both or all of the significant individuals participate actively in the process... The essence of relationship is emotional rather than intellectual. Primarily it is the give and take of attitudes and feelings that build a relationship and provide the channel through which ideas are imparted and decisions are reached...By definition, a helping relationship is purposeful and goal directed. It is directed toward enabling one of the participants - the client - to achieve a more satisfactory degree of functioning...The worker must be aware of the distortion created by his own needs and desires, as well as his tendencies to see things as he would like them to be or to sit in judgment in terms of his own personal value system which may create a blindness all its own.<sup>30</sup>

In Scientology, all of the above qualities are also seen as valuable in the helping relationship. What can Dianetics and Scientology add to the nature of the helping relationship? Dianetics and Scientology could benefit the helping relationship by providing more structure to the nature of the helping process.

### PART III: DIANETICS, SCIENTOLOGY AND EXISTENTIALISM

#### A Comparison of Philosophical Considerations and Assessment/Skill Emphasis

The philosophical considerations that underlie methods of social work practice and the practices of other helping professions can be categorized as falling into one or both of the following two beliefs:

- (1) The actions of people are determined by forces within or external to themselves.
- (2) Taking into account the limitations and constructs of his condition, a person is free to make his own choices and act.

Practice based on the first perception would aim at the reduction or removal of those forces which are believed to cause or interfere with how persons manage their lives.

Practice based on the second perception would be directed to strengthening or developing capabilities to deal with or resolve problems of living or to accomplish certain tasks.<sup>31</sup>

#### The Philosophical Considerations underlying Dianetics and Scientology.

Dianetics is concerned with removing internal forces (called engrams ) that cause psychosomatic illness and aberrations . The Dianetic technology would fall under the first belief that was listed above: the perception of the actions of people being determined by forces within or external to themselves.

Scientology, rather than removing harmful internal forces, is concerned with increasing the individual's knowledge and awareness of how to handle himself, other people, and his environment. In other words, the individual's capabilities for living a happy and effective life are increased. This technology would fall under the second belief listed above, the perception of a person as free to make his own choices and act.

Dianetics removes harmful forces, and Scientology helps a person develop his capabilities so that he can make better choices in dealing with problems of living.

It is not imperative that both Dianetics and Scientology be employed by a person interested in increasing his capabilities, but it is recommended. Those who become firm believers in the effectiveness of Ron Hubbard's technology are likely to follow either the route of "Dianetics and Scientology training " or the route of "Dianetics and Scientology processing\*."

Together, Dianetics and Scientology fulfill both categories of philosophical considerations, that underlie various methods of social work practice.

The Philosophical Considerations underlying the Existentialist Approach.

The following is the basic view of the Existentialist approach:

People are viewed as unique, experiencing persons striving toward a meaningful self concept and self-realization. Social environment consists of a series of existential life situations to which people give meaning, in which they make choices and in which they relate to others. These relationships and life situations provide opportunities to gain self acceptance, personal confirmation and growth. In this way, the individual learns, and is able to give and take love, to become and find self, to construct a meaningful life, identity, and value system. Much emphasis is given to intention, free will, responsible choice, autonomy and spontaneous sensory experience.

Difficulty arises when individuals are overwhelmed by anxiety, guilt, social or self-alienation; when they fail to communicate/disclose selves, when they cannot make choices; lack meaningful life values and purposes.<sup>32</sup>

Like Scientology, the Existentialist approach is based on the philosophical view: "a person is free to make his own choices and act."<sup>33</sup> Unlike Dianetics, the Existentialist approach does not consider that some of the actions of people are determined by harmful internal forces which can be removed through proper use of exact techniques.

### The Therapy or Assessment/Skill Emphasis of Dianetics and Scientology

The following is a general description of therapy via Dianetics and Scientology:

Through the Hubbard-developed spiritual technology, pastoral counseling in Dianetics and Scientology directs the attention of the spirit to erase, through direct and immediate awareness by the person ( who is after all, the spirit) all mental tensions and their physiological by-products. Neither Dianetics nor Scientology replaces the proper use of any medical or healing art proven to be effective in the cure of physical disease. If a person has an organic illness, he is referred to a physician, as it has been found that proven and effective medical remedies may be necessary to enable the curative powers of the spirit to initially operate. However, when the cause and origin of an illness proves to be in the realm of the spirit's involuntary mental effects upon the body, Dianetic pastoral counseling may be used. Dianetics guides, directs and motivates the individual to heal himself spiritually. When the individual has obtained the practical goal of Dianetics, namely physical well-being and a cheerful attitude toward life, he may proceed to the study of Scientology, which addresses the spirit more directly and has increased spiritual freedom, awareness and ability as its goals.<sup>34</sup>

Secular use of the technology of Dianetics and Scientology in new and diversified fields has grown considerably over the years - particularly in programs concerning education and drug rehabilitation.

At the Church of Scientology, Dianetic and Scientology auditing\* as well as training is done on gradients. A gradient is defined as a gradual approach to something taken step by step, level by level, each step or level being of itself easily surmountable so that finally, states of being which are seemingly "too high above one" can be achieved with relative ease. On the following two pages are the processing (auditing) gradients listed in the portion of the "Classification Gradation and Awareness Chart" which shows the processing levels to "Clear\*"<sup>35</sup>

Expanded Grade IV Release ----- Grade IV Release	↑	Moving out of fixed conditions and <b>gaining</b> abilities to do new things	Expanded Grade III Release ----- Grade III Release
Expanded Grade III Release ----- Grade III Release	↑	Freedom from the upsets of the past and ability to face the future	Expanded Grade II Release ----- Grade II Release
Expanded Grade II Release ----- Grade II Release	↑	Relief from hostilities and sufferings of life	Expanded Grade I Release ----- Grade I Release
Expanded Grade I Release ----- Grade I Release	↑	Ability to recognize the source of problems and make them vanish	Expanded Grade 0 Release ----- Grade 0 Release
Expanded Grade - Release ----- Grade 0 Release	↑	Ability to communicate freely with anyone on any subject	Expanded ARC Straightwire Release ----- ARC Straightwire Release
Expanded Straightwire Release ----- ARC Straightwire Release	↑	Knows he/she won't get any worse	New Era Dianetics Drug Rundown - And any other needed Dianetic Action at Course Supervisor's Discretion
New Era Dianetics Case Completion	↑	A Truly Well and Happy Human Being	New Era Dianetics Drug Rundown Completion
New Era Dianetics Drug Rundown Completion	↑	Freedom from harmful effects of drugs, med- icine, and alcohol and from need to take them	Training Routines Course  New Era Dianetics Objectives Completion
New Era Dianetics Objectives	↑	In present time and havingness of present time environment	
Livingness Repair Completion	↑	Awareness of Ability to Change Conditions	
Hubbard Apprentice Scientologist CO-AUDIT	↑	Demand for Improvement	
GRADE OR STATE		ABILITY GAINED	PREREQUISITES

CLEAR		Ability to be at Cause over mental matter, energy, space, and time on the first dynamic (survival for self)	Grade VI Release
Grade VI Release	△	Return of the powers to act on own determinism - Freedom from dramatization (dramatization is to repeat in action what has happened to one in past experience)	Grade VA Release
Grade VA Release	△	Recovery of knowledge	Grade V Release
Grade V Release	△	Ability to Handle Power	Needed Dianetics actions as directed by the course supervisor Grade IV Release
Expanded Dianetics Completion	△	Freedom from cruel impulses and chronic unwanted conditions  Able to act without restraint	New Era Dianetics Program
Expanded Grade IV Release	△	Moving out of fixed conditions and gaining abilities to do new things	Expanded Grade III Release
Grade IV Release			Grade III Release
GRADE OR STATE		ABILITY GAINED	PREREQUISITES

Dianetic Therapy. Dianetics is about the mind\*. The assessment and skill emphasis of Dianetics is based on the philosophical perception that "the actions of people are determined by forces within or external to themselves."

In Dianetics, the dangerous intermal forces that must be removed are called engrams\*. The removal of engrams releases anxiety and can eliminate aberration\*.

The basic ingredients of dianetic therapy are the auditor\*, the preclear\*, the analytic mind\*, the reactive mind\*, the engram bank\*, and engrams\*.

The purpose of Dianetic therapy is the removal of the content of the reactive engram bank. In a "release," the majority of emotional stress is deleted from this bank. In a "clear," the entire content is removed.<sup>37</sup>

Dianetics should not be crossed with another older therapy, or else the auditor could find himself in trouble.<sup>38</sup> If this rule is followed no mistake can be made by an auditor that cannot be remedied either by himself or by another auditor.<sup>39</sup>

The following is an example of a situation in which a social worker and a Scientologist could use Dianetic therapy or "auditing" to enable a person to get rid of irrational behavior: A man has confessed to a counselor that he beats his wife. There are definite verbal processes that are used to determine if the man has an engram that is, when restimulated\*, commanding him to beat his wife. If there is an engram, Dianetic auditing can be used to find and erase the engram. Through auditing it might be uncovered that the related series of events in this man's life took place in the following manner:

1. A husband beat his wife while their little boy is sleeping on the couch (unconscious) and has a diaper pin sticking him (pain). During this time of pain and unconsciousness everything is recorded and filed in his reactive mind.
2. The boy grows up and gets married.

3. He finds that he cannot control sudden impulses to beat his wife.
4. He confesses to a counselor about his dangerous and irrational behavior.

The auditor is not there to advise or drive the patient. He is there to audit and only to audit. Auditing is a cooperative effort between the auditor and the patient. The target is the engram. The engram is the target of the patient's analytical mind and the patient's desire that he and others will realize a higher potential as he tries to live his life. The engram is also the target of the auditor's analytical mind and the auditor's desire that he and others will realize a higher potential as he tries to live his life. Hubbard states that since the auditor is not there to be resisted, the auditor is making a fundamental mistake if he forgets the target and thinks that the person, the analytical mind of the patient is resisting, trying to stop therapy or giving up. He believes that the analytical mind of the person being audited never resists the auditor; resistance would be an aberrated\* reaction, inconsistent with the patient's purpose of being audited.<sup>40</sup>

The content of the reactive engram bank is different from person to person both in quantity and intensity but the mechanism of operation of the bank and therefore the basic mechanisms of dianetics are constant from person to person.<sup>41</sup>

The Therapy of Scientology. In this section, I will discuss some of the aspects of Scientology that make it unique.

Scientology was built on Dianetics and is a much broader field than Dianetics. "Scientology helps one handle persons, environments and situations."<sup>42</sup> The assessment and skill emphasis of Scientology could be categorized as following the philosophical view that "a person is free to make his own choices and act."

"Scientology is in two parts. The philosophy - the books, the lectures, bulletins, policies, anything found in L. Ron Hubbard's many years of published research; and the technology, whereby the philosophy can be put to practical use by any individual who studies the materials."<sup>43</sup>



Scientology auditing helps people find decisions they have made in the past that keep them from living happily in an area of their lives today. The uncovering of these past decisions gives the person back his or her freedom of choice in the person's life today.

The technology of Scientology can be applied to the field of education, to one's own life, to the family unit, to social reform in many fields, to handling communication problems, past upsets, problems and much, much more.<sup>44</sup>

Through studying the Volunteer Minister's Handbook, interested persons are trained to be helpful to others (and themselves) in their daily lives on a volunteer basis. The book is divided into several "study packs" or courses which one can read and apply. The topics of the courses include: "Communication," "Drug Rehabilitation," "Handling the Dangerous Environment," "Ethics and Justice," "Integrity," "Marriage and Children," "Public Relations," and "Surveys".

There are also social services and reform groups that have been formed by Scientologists which include "Narconon" (non-narcosis) - a very successful drug reform program, several educational programs, the Citizens Commission on Human Rights, the Committee on Public Health and Safety, the Committee to Rein-volve Ex-offenders, and the Task Force on Mental Retardation.<sup>45</sup>

These social service groups have reportedly utilized the technology of Ron Hubbard with much success.<sup>46</sup> One example of this success is the achievements of the non-profit organization called "Narconon". Narconon uses the drug rehabilitation technology of Ron Hubbard and is dedicated to the prevention and reduction of drug abuse and drug related crime. "Narconon was founded in 1966 by Mr. William Benitez, then an inmate of the Arizona State Penitentiary, whose addiction history had spanned nineteen years."<sup>47</sup> Benitez had studied several philosophies, underwent psychiatric aid and participated in many programs with no success. However, after studying the book, Fundamentals of Thought, by L. Ron Hubbard, he founded the Narconon Program on the

basic applied principles set out in Ron Hubbard's book. The following is a description of Narconon's expansion and effectiveness:

When first applied to a pilot group at Arizona State Penitentiary in 1966, it consisted only of the basic communication exercises. Yet, seven out of ten of the first group in their own words, "made it". Their success spread at grass roots level to other prisons, and drawing on further research by Ron Hubbard, the program was expanded.... A recent evaluation of the Delaware Correctional Centre showed a recidivism rate of 64 percent for those not on the Narconon program, while only 16 percent of those that completed at least two courses of the Narconon Program returned to prison.<sup>48</sup>

### Therapy Using the Existentialist Approach

Since the Existentialist Approach is based on the perception that a person is free to make his own choices and act, practice following the Existentialist Approach is directed to strengthening or developing capabilities to resolve problems of living. In this particular approach, emphasis is on understanding the experiential aspects of the personality and the individual's relation to his life situation. Attention is placed on identifying the person's current growth process, beliefs, values, life goal, and self-concept along with the irrationalities and self-deceptions involved.

Current life experience is understood in terms of the client's conscious affective experience of it and its unique meanings to him particularly in terms of anxiety and guilt. The person's life situation is examined in terms of how it contributes to self-realization and community, or to social and self-alienation. The therapeutic contract is rather open-ended.

The goal of the helping relationship is to help individuals and family groups clarify, construct and adopt a new philosophy and style of life. This includes new goals, ideas and values which become the basis for authentic communication and relationship with others.

Social work provides an immediate experiential encounter in a dialogic relationship and "meeting" which may include sensitivity, meditation, bio-

feedback and other types of exercises. These encounters allow the client to intensely experience his feelings as a "real" person, disclose and find a real self, more toward a genuine, creative, choice-making, and responsible human being. The social worker is a friend, experiential guide and guru.

Although Scientology therapy is more structured, there are similarities in emphasis in Scientology with the Existentialist mode of therapy, such as the emphasis on authentic communication. The Scientology "Communication Course" is often taken before auditing takes place and is the first step in Scientology and Dianetics training. The knowledge one gains through Scientology auditing, training courses, reading and lectures, has the intent of enabling the individual to experience his feelings and be a more creative, choice-making and responsible human being. The "course supervisor" is, like the social worker, a friend, experiential guide, and guru. Another similarity between Scientology therapy and the Existentialist approach is that they are both experience oriented. In Scientology training courses, knowledge is demonstrated with objects and role-playing exercises. Self-disclosure and experience of intense feelings often occurs during the auditing and training exercises.

Dianetics has different specific goals and philosophy involved and so is very dissimilar to the Existentialist approach in its assessment/skill emphasis.

#### PART IV: THE VALUE OF DIANETICS AND SCIENTOLOGY TO A SOCIAL WORKER

For a social worker, the philosophy of Scientology and Dianetics are worth investigating. The basic underlying values of Dianetics and Scientology and of Social Work are in tune with each other. Ron Hubbard has developed and compiled a very broad field of knowledge that has been tested and proven successful in helping people to have a higher awareness of themselves and their environment, spiritually and in all other aspects. When techniques of Dianetics and Scientology therapy are applied they can help people be more "able" or effective in their lives, no matter what their religious beliefs are. Scientology is a reli-

gious philosophy that is pandenominational.

The religious philosophy of Scientology could give a helping professional a new perspective in his actions, decisions, and the role that he or she plays. A helping professional could choose to utilize knowledge of Scientology and Dianetics that is relevant to his or her particular situation. For example, the information on drug rehabilitation could be utilized by a psychiatric social worker or a community organizer who comes into contact with alcoholics and drug users. There are also certain techniques of problem-solving, creating understandings between people, and studying effectively that would be applicable in a variety of situations.

A social worker could apply a little of Scientology and/or Dianetic knowledge and technology, or he could apply a lot, depending on both the client's and the social worker's interests and needs.

A social worker who does therapy in private practice, within an agency setting, or an institution, may learn to "audit" and so help people in that way.

Social workers who are spiritually oriented may find they can relate to an advanced technology developed not only on an empirical basis but also including spiritual values.

The exactness or precision of the technology could be beneficial to professionals and clients who are more comfortable and achieving when using an exact approach.

### Conclusion

Whoso would be a man must be a non-conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind.

Ralph Waldo Emerson  
Self-Reliance

I have been interested in exploring the "goodness" of Scientology and Dianetics, and then was spurred to investigate the "goodness" of social work further. This is a huge task which could not be totally covered in the time of research and thought that resulted in this thesis. But my search has begun.

After first learning of Dianetics and Scientology through a Communication Course that I took, I decided to read the book, Dianetics, The Modern Science of Mental Health, and gain an understanding of the basic principles of Dianetics. Through my readings and conversations with Scientologists, I proceeded to discover how broad the field of Scientology is and how Scientology differs from Dianetics.

I cannot vouch for the truth or validity of the entire philosophy and science until I have tested each aspect.

As I studied about Dianetics and Scientology, I also questioned whether Social Work is an effective profession.

If people are truly spiritual (as Scientologists believe), I considered that Social Work cannot be truly effective, unless individuals are helped to become more aware of their spirituality and their inherent powers to heal themselves. I explored how the profession of social work viewed the spirituality of human beings. My conclusion was that unless the spirituality of human beings is universally accepted, the social work profession may not adopt the spirituality of people as a basic value, without being a religious profession and possibly having its societal sanctions become more limited. In any case, individual social workers can incorporate their beliefs into their work in ways that do not invalidate the beliefs of others.

Scientologists firmly believe in giving "a hand but not a hand-out". This is where the goodness of Social Work also lies. The "technology" developed by Ron Hubbard is believed by Scientologists to be a very effective and appropriate way of helping individuals become more able and spiritually aware,

gradually creating a saner society.

In Scientology and Dianetics, there is much knowledge that a social worker may use: 1) to improve his skills in handling his environment, 2) to help others improve their skills in handling their environment, and 3) to help remove the negative influence of past painful events on a person, so that he or she has more self-control and self-direction today.

## GLOSSARY

- Aberration:** a departure from rational thought or behavior. From the Latin, "aberrere," to wander from... It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. Aberrated conduct would be conduct not supported by reason. When a person has engrams\* these tend to deflect what would be his normal ability to perceive truth and bring about an aberrated view of situations which then would cause an aberrated reaction to them. Aberration is opposed to sanity, which would be its opposite.
- Analytical mind:** the mind which combines perceptions of the immediate environment, of the past via mental pictures, and estimations of the future into conclusions which are based upon the realities of situations...The keynote of the analytical mind is awareness; one knows what one is concluding and knows what he is doing.
- Auditor:** one who listens and computes; a Scientology practitioner. Scientology auditing (also called processing) is done on the principle of making an individual look at his own existence, and improve his ability to confront what he is and where he is. An auditor is the person trained in the technology and whose job it is to ask the person to look, and get him to do so.
- Clear:** a thetan\* cleared of enforced and unwanted behavior patterns and discomforts which keep him from living or thinking.
- Engram:** a mental image picture which is a recording of a time of physical pain and unconsciousness. It must by definition have impact or injury as part of its contents.
- Engram bank:** (see "Reactive Mind")
- Mind:** The mind is a communication and control system between the thetan\* and his environment.
- Misemotion:** anything that is unpleasant; emotion such as antagonism, anger, fear, grief, apathy or a death feeling.
- Preclear:** a spiritual being who is now on the road to becoming Clear, hence preclear....One who is discovering things about himself and who is becoming clearer.
- Psychosomatic illness:** This we call physical illness caused by the mind. In brief, such illness is caused by perceptions received in the reactive mind during moments of pain and unconsciousness.
- Reactive mind:** The reactive mind is a stimulus-response mechanism, ruggedly built and operable in trying circumstances. The reactive mind never stops operating. Pictures of the environment of a very low order are taken by this mind even in some states of unconsciousness. The reactive mind acts below the level of consciousness. It is the literal stimulus-response mind. Given a certain stimulus it gives a certain response.

Reality: is, here on earth, agreement as to what is.

Release: (noun) one who knows he or she has had worthwhile gains from Scientology processing and who knows he or she will not now get worse.

Religious philosophy: Religious philosophy implies study of spiritual manifestations; research on the nature of the spirit and study on the relation of the spirit to the body; exercise devoted to the rehabilitation of abilities in a spirit.

Scientologist: one who understands life. His technical skill is devoted to the resolution of the problems of life.

Session: a period in which an auditor and preclear are in a quiet place where they will not be disturbed. The auditor gives the preclear certain and exact commands which the preclear can follow.

Somatics: body sensation, illness, or pain or discomfort. "Soma" means body. Hence psychosomatic or pains stemming from the mind.

Technology: referring to the application of the precise scientific drills and processes of Scientology.

Theta: energy peculiar to life or a thetan which acts upon the material in the physical universe and animates it, mobilizes it and changes it.

Thetan: the person himself not his body or his name, the physical universe, his mind, or anything else; that which is aware of being aware; the identity which is the individual. The thetan is most familiar to one and all as "you."

Tone: the general condition of an individual



FOOTNOTES

- <sup>1</sup>L. Ron Hubbard, Viewpoints, p. 15.
- <sup>2</sup>L. Ron Hubbard, What is Scientology?, p. 209.
- <sup>3</sup>L. Ron Hubbard, "Dianetics," Dianetics and Scientology Technical Dictionary, p. 115.
- <sup>4</sup>L. Ron Hubbard, The Technical Bulletins of Dianetics and Scientology, p. 491.
- <sup>5</sup>L. Ron Hubbard, What is Scientology?, p. 198.
- <sup>6</sup>L. Ron Hubbard, Viewpoints, p. 15-16.
- <sup>7</sup>Ibid, p. 16.
- <sup>8</sup>Ibid.
- <sup>9</sup>Ibid.
- <sup>10</sup>Ibid.
- <sup>11</sup>L. Ron Hubbard, "The Aims of Scientology"
- <sup>12</sup>L. Ron Hubbard, Dianetics: The Modern Science of Mental Health, p. 203.
- <sup>13</sup>Anne Minahan and Allen Pincus, "Conceptual framework for social work practice," Social Work, p. 347.
- <sup>14</sup>Ibid.
- <sup>15</sup>Ibid.
- <sup>16</sup>Ibid.
- <sup>17</sup>Ibid.
- <sup>18</sup>Hubbard, What is Scientology?, p. 85.
- <sup>19</sup>L. Ron Hubbard, The Volunteer Minister, p. 39-41.
- <sup>20</sup>Naomi Brill, Working with People: The Helping Process, p. 8.
- <sup>21</sup>Ibid.
- <sup>22</sup>Ibid.
- <sup>23</sup>Hubbard, "Glossary," The Volunteer Minister, p. 650.
- <sup>24</sup>Ibid.
- <sup>25</sup>Hubbard, What is Scientology?, p. 3-4.

- 26 Brill, p. 20.
- 27 Howard Golstein, Social Work Practice: a Unitary Approach, p. 53.
- 28 Ibid.
- 29 Brill, p. 47-48.
- 30 Brill, p. 66-68.
- 31 Goldstein, p. 11.
- 32 Max Siporin, Introduction to Social Work Practice, p. 114-115.
- 33 Goldstein, p. 11.
- 34 Hubbard, Viewpoints, p. 16.
- 35 Hubbard, What is Scientology?
- 36 Goldstein, p. 11.
- 37 Hubbard, Dianetics: The Modern Science of Mental Health, p. 208.
- 38 Ibid, p. 199.
- 39 Ibid, p. 197.
- 40 Ibid, p. 209.
- 41 Ibid.
- 42 Hubbard, What is Scientology?, p. 6.
- 43 Ibid.
- 44 Ibid.
- 45 Hubbard, What is Scientology?, p. 6.
- 46 Ibid, p. 111-139.
- 47 Ibid, p. 87-91.
- 48 Ibid, p. 87.
- 49 Ibid, p. 88.

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